The Church School Teacher

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THE CHURCH SCHOOL TEACHER

VOLUME XVII No. 6

JUNE 1948

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Building the Vacation Church School

By GORDON C. BERGIN

THE SETTING is a committee meeting planning for the Vacation Church School.

Pastor: We are assembled to plan our 1948 Vacation Church School. It has been our privilege to have an ever-increasing attendance, better planned curricula, and more satisfying teaching experiences each year. This favor has come as a result of the time and effort spent in planning our school, together with:

1. An earnest endeavor to seek the co-operation of the parents.

2. An ample corps of teachers willing to give unstintingly of themselves.

3. Visual aids to augment our teaching program.

4. Prayerful and sincere preparation.

Now in addition to these items, I know that each of us here have either suggestions or comments to make that will guide us to a more satisfying result this year than ever before. Helen, you are next in order here; will you make your suggestions? Then each person is asked to add to or elaborate upon the criticisms or suggestions.

Helen Onstad: Many factors contribute to the making of a successful school. I would suggest:

1. Prayerful planning.

2. Efficient administration.

3. Interesting, worshipful, and meaningful opening exercises.

4. Publicizing the school far in advance, as well as during the school term, especially from the pulpit so that parents may know of the importance of the activity.

5. Use of visual aids.

6. Child participation, especially in the devotional portion of the hour.

Esther Sederberg: I believe advertising is important, especially

the distribution of pamphlets to all homes within the area of the school, but personal invitation is even more important. Above all, a successful school depends on teachers who go out of their way to give of themselves.

Maureen Rost: I think the word of mouth invitations better than the pamphlets. Children themselves are the best advertisers as they tell about the interesting things they do and learn while at the school.

Karmen Kersey: I know that a successful school is due to efficient leadership, and a good spirit within the teaching staff.

Marie Forsberg: Cards sent out previous to the opening of the school, addressed to each prospective pupil, have helped build up the enrollment. These cards (double postal cards) can be printed to include the enrollment card and thus serves two purposes. It is important to the child to receive something through the mail. Each card then should be followed by a letter to the parents pointing out what can be accomplished within the two-week period as compared to the very short Sunday school hour.

Ruth Jorgenson: The curriculum must be varied enough to be of interest to the child, and visual aids are highly important. Then good, well planned, well written materials, such as study books and work sheets, are paramount.

Hugo Erickson: We know visual education is very important since the child retains more of what he sees than what he hears.

Byrnie Erickson: Sunday school teachers can talk up the vacation school, since the children tell their parents what they have heard at Sunday school. Teachers should meet prior to the school to receive their assignments and to make their plans.

Carl Lindell: I feel it is important to have the school at the same appointed time each year so that people know when to expect it. By every means available we should stress to parents the importance of their Christian duty to offer to their children the opportunity of going to vacation school.

Mabel Hughes: In building up the attendance the transportation problem is important. I believe it is the responsibility of the Sunday school to provide transportation.

Malinda Johnson: To maintain a good school we do need: (1) a complete, efficient administrative staff, and (2) adequate space in which to work and teach. A suc-

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Released Time

THE Supreme Court of the United States recently declared unconstitutional the practice of "released time" for religious instruction in public schools. The ruling was made in the now famous suit brought against the board of education in Champaign, Illinois. In this particular case a mother, an avowed atheist, objected to having her son embarrassed at school when other pupils went to their religious instruction and she had chosen to keep him from receiving any religious instruction whatever.

Our first reaction to this ruling is one of disappointment. Coming at a time when it is all too apparent that our nation needs to fortify itself with all the forces of righteousness, it is regrettable that a decision by the highest court in the land should give encouragement to atheistic opposition to the teaching of religion. Surely the founding fathers of our nation, in their zeal for separation of church and state, had no intention of discouraging religious instruction or divorcing religion from life. Least of all would they have meant to put their weight on the side of militant atheism.

However, a careful study of the case makes it clear that the court did not mean to rule out all released time. Four of the justices indicated that they did not intend to do so, and a fifth dissented from the majority opinion because he feared this result. It would therefore appear that the ruling need not be regarded as a blow to released time at all, but only a blow to the practice of permitting one or more religious groups in the community to go into the public schools and conduct classes in religion. (In this case Jews, Catholics and Protestants were co-operating.)

It is a mistake to assume that it is legitimate for a co-operating group of churches to teach religion in the public schools, even if a majority of the people in the community favor it. Though it is being done in some places, it is at root a violation of a fundamental principle of our democracy, namely, that church and state must be kept separate. And if this principle is tampered with, we are bound to get into trouble.

The church must stay out of the public schools. But this does not mean that Christianity has nothing to do with education. And surely it does not mean that churches

should lose their zeal for instruction during released time, providing it is administered outside the public school building.

One thing is obvious. More than ever, Christian instruction rests with the church. Let each parish give more thought to it.

School of Christian Service

ONE of the biggest problems in parish education is that of securing adequate leadership. To meet the need, the church is under the necessity of using every opportunity it can find to train and encourage Christian men and women who desire to exercise their stewardship of life fruitfully and effectively.

An interesting attempt to help meet the need is being made this summer by Chicago Lutheran Seminary. A communication recently directed to THE CHURCH SCHOOL TEACHER gives the following information, which we pass on to our readers:

The School will be open to laymen and women who are doing or preparing for full time service either in church agencies or in some other employment. Persons in student service, social work, nursing, home missions, overseas missions, teaching, parish work, and other fields may indeed find this School stimulating. It will provide them in shortened form with the kind of theological knowledge which a seminary imparts to ministerial students. The suburban location and the adequate educational facilities of the Seminary place the entire venture in the attractive setting. Students from all Lutheran bodies are welcome.

In its introductory curriculum the School offers four courses, one in each of the traditional fields: The Biblical, the Historical, the Theological, the Functional. Each course is designed to do two things: to express the heritage of our faith in modern terms, and to help the student in relating that faith to his or her vocation.

The manner in which the School is to be conducted corresponds with the procedure which has proved popular in the Seminary's summer graduate school for pastors. It will run for three weeks, from Monday, July 19 through Friday, August 6, 1948. Each of the four courses will cover two hours daily, Monday through Friday of each week, for a total of 30 lecture or discussion periods.

Students will select either (a) one course for completion with full credit during the three-week term, or (b) two courses for half credit, the remaining course assignments being completed through home study. Other courses may, with permission, be audited.

Course offerings for the 1948 session include (1) New Testament, (2) Basic Church History, (3) Elements of Christian Doctrine, (4) Counseling.

If We Only Had the Room!

By MARTIN PEMPEIT

IT WAS at a regular Sunday school staff meeting. The superintendent, Mrs. Smith, had opened the business session with a discussion of the proposed enrollment increase, the 300,000 question on which she had just received suggestions from the Parish Education headquarters.

"We really ought to start a nursery class. We could have a nice-sized group right now," said Jane Martin of the beginners department. "That would be one way to increase our enrollment."

"We should, yes," said Mrs. Smith, "but where can we put them? If we only had the room! As it is, we are using all available space now for our classes—"

"Besides," added John Frank, "we have no equipment for them. They should have small tables and chairs, but with prevailing prices we can't buy such furniture. I guess, we'll have to wait until some other time to start that class."

The suggestion was not forgotten, however. Mrs. Smith thought about it and together with her pastor and others she worked out plans.

Oh, if we only had the room! How frequently this complaint is voiced! We would like to have this or that facility, but we do not have the room! We would so gladly start another class, but we just do not have the room!

Congregations that are planning building should plan ahead and estimate the requirements for as long as the church will likely be in use. It is well to take sufficient time to study the possible needs and methods of meeting them. There should be no need to say when it is too late, "We should

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The teaching will be shared by the Seminary faculty and guest lecturers. Where possible, field work will be included.

Upon the conclusion of the first session of the School of Christian Service, the Seminary will evaluate both the achievements and the promise of this type of training. The intention is to integrate this work with such further studies as will lead to an appropriate academic degree. Therefore, only those who have a baccalaureate degree will be admitted to the School for credit.

Sessions will begin July 19 for a term of three weeks.

Expense for the three weeks will be nominal.

have had several extra rooms in our plan." Changes are costly. Careful planning, therefore, as to number of rooms needed for classes, size of rooms for departmental work, etc., is needed. Allowance must be made for anticipated growth, type of activities to be carried on such as Daily Vacation Church School, Scout groups, handwork classes and the like. Provide enough room! Crowded rooms are not conducive to good and efficient work.

Provision should also be made for adequate storage space. A room for equipment and supplies is most desirable, but if no room can be so provided, then at least sufficient cupboard space must be available.

The above considerations are all very well and essential for a congregation planning the erection of a new building, but what about churches already built—those many that lack needed space, facilities and other requirements for most effective work?

Where one large room must serve as a general meeting place, divisions for class instruction can be provided by the use of screens, curtains or folding doors. These last mentioned extend from the outside wall some distance into the room, forming small rooms enclosed on three sides, sufficient to provide much of the needed quiet and privacy. Before and after the class periods they can be pushed back while the entire Sunday school meets for the opening and closing. The doors are also neat in appearance, neater than curtains. Screens are not so satisfactory since they need to be folded and stored, which causes more or less confusion and disturbance. There is also the problem of knowing where to store them when they are not in use. One advantage in the use of screens, however, is that they can be used as bulletin boards by the classes they separate.

Where the Sunday school has more than outgrown its facilities it has been found well by some to consider conducting the school in two shifts. This is not the most desirable arrangement, but because of difficulty in securing building materials or when the cost of building additional space is well-nigh prohibitive (as in the past war years and at present), such an arrangement may serve to produce better results than if rooms are crowded and classes too large for efficient work. Though this plan has serious drawbacks, would it not be a better solution than to turn children away or to say, "We may as well stop

trying to win more people for our Sunday school because we have no room for them"? A major disadvantage of conducting the Sunday school in shifts is that one of the sessions would probably be during the worship hour. For parents this often seems quite desirable. Many a Lutheran pastor, however, is still insistent that the Sunday school is a school and that children should attend a service of worship with their parents and the rest of the congregation. A further disadvantage, though not as great, is the fact that a Sunday school operated in shifts would require a double staff, and, unless there were a double service of worship, some of the staff would not be able to attend.

Present trends in education have called for more pupil activity. If this activity is actually related to the lesson (not just time-consuming handwork and the like) it is desirable. However, it requires more equipment and also a different type of equipment than the kind used when the teacher was the center of the class and her charges were more or less passive listeners, when her teaching was rather formal. Today much emphasis is laid on student research, dramatization of stories (long considered a method of good teaching) and similar activities. Student participation in finding and deciding on the best answers to a given question requires a better equipped Sunday school library than in days gone by, also tables and chairs or chairs equipped with writing boards.

But we need room for such activities. How can it be provided? Not every classroom can be made to serve for such activities. Where this is impossible, however, it might do, e.g., to have one special room equipped for dramatization (for the instruction of the class—not for performance for outsiders), the various classes being given the opportunity to use the room during different class periods. The teacher would, of course, have to know a little in advance what stories she would like to dramatize and on what Sundays she would like to use that particular room. In that way each class could have the Sundays it prefers. Equipment for such a room would not need to be elaborate: a few screens, simple properties and costumes suitable for use in Bible stories are all that are needed.

To do her best work, every teacher needs as much equipment, isolation, comfort and beauty in her classroom as her congregation and she herself can provide.

Furniture adapted to the child's age is necessary. Visual aids such as bulletin boards, blackboards (if necessary the portable type) flannelgraphs (small for use in individual classes or larger ones for bigger groups), projectors, films and slides are very desirable. At times a screen separating two classes can be used to serve as a bulletin board. These boards can be used to display children's work and also for pictures of the season or such as deal directly with the lesson.

Each room could well be equipped with a small wall cabinet —something like a tract rack, in which illustrative material, pictures, flannelgraph figures, pencils, paste, enrollment cards, visitor's cards, gift pictures for visitors, crayons and the like can be kept. Where more classes meet in a larger room, at least two such cabinets, one on either side of the room, would be desirable. These cabinets could be made by some energetic manual training classes, or by some particularly interested adults. In fact even the ladies could get busy some forenoons and, wielding hammer and saw, could put such things together, just as the ladies in the writer's congregation did when they made small kindergarten chairs out of some 1x12 boards that were on hand. At first the men—and even the ladies themselves — were a bit dubious. Results, however, were so good that they considered themselves very fortunate in not having to pay high prices for such furniture.

Of course, somewhere easily accessible to all, should be some cabinets in which larger supplies of all needed materials are stored. Having small quantities of each within easy reach of the teacher, however, would eliminate much waste of valuable time.

Isolation calls for separate classrooms wherever possible. Distraction from the out-of-doors (especially with the smaller children), from observation by the superintendent and by visitors, and from intrusion by the secretary or treasurer during the class period should be as little as possible. Some Sunday schools have the teachers sit with their classes in the opening and closing periods; during the opening period, then, the teachers take the roll and the offering. Where there is no particular reason or desire for keeping the offering by classes, provision is made during the opening devotional period for a general lifting of the offering by two of the older children.

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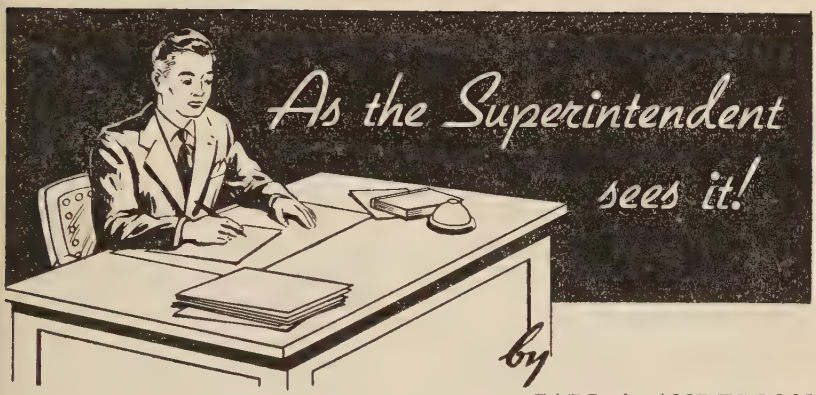

by CARL A. ANDERSON

BESIDES the one uppermost function of the Sunday school, that of instructing the child in the knowledge of God, religion and the fundamentals of the Lutheran Church, there is always present the problem of making the school so attractive that children will find enjoyment in attending. In our school at Wausa, Nebraska, we have therefore introduced a number of ideas which we believe have in a measure been of value.

Cradle Roll Promotion

The beginning of a successful Sunday school we believe lies in the Cradle Roll department. For this department we have adopted the "Nursery Packet" of letters prepared by our Board of Christian Education. Immediately after the arrival of a new baby in one of our homes, the Cradle Roll superintendent starts these letters to the parents, there being one for every three months, until the child is three years of age. On Rally Day, St. Michael's Day, we induct all the little three year olds, or those about that age, in the Sunday school through a short exercise given in the auditorium of the church in the presence of parents and others. Last year invitations were sent to all parents with children in the Sunday school. At the exercise promotion certificates are awarded to these little folks as

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EDITOR'S NOTE. *This month our guest writer is the superintendent of Thabor Lutheran Sunday School, Wausa, Nebraska. The school is a good example of what can be done in a small rural church that has limited equipment but good leadership.*

well as all of the other pupils who pass from one department to another. Through this method the Nursery or Beginners class members all get an even start. A Cradle Roll party is held at some time shortly before Rally Day each year. Mothers and grandmothers together with all Cradle Roll members are present.

Gold Star Attendance Record

In our Sunday school room we have a large bulletin board where all members of the school are listed according to classes. Following each name there are thirteen squares. For every four consecutive Sundays of attendance the pupil receives a gold star in the square. A perfect 52 Sunday attendance will give the child 13 gold stars for the year. This record is kept up to date at all times. In addition to this, in all the classes up to the Primary department, besides the regular class roll, the teacher also keeps a star record card. Cards are ruled into twelve months with five Sundays for each month. As a border, names of the months are printed together with five dots for each month, designating Sundays. When the pupil is present a red star is placed in the square for that Sunday and if the pupil attends services, a gold dot is placed over the dot for that Sunday. If the pupil is absent a blue star is placed in the square and a black dot if absent from services. If a pupil is present all Sundays of the month a large gold star is placed in the additional square. Should the pupil have perfect attendance at both Sunday school and church, a large gold star is placed in each upper corner of the card. At the close of the year this card is given to the pupil to bring home, when at a glance the parents can see what kind of record their child has made during the year.

Birthday Collections and Missionary Work

A complete record is kept of the birthday anniversaries of every pupil and teacher. On dates of these anniversaries the superintendent mails a letter to the parents also enclosing several tracts of Sunday school interest and the folder, "Calling All Parents." A birthday collection envelope and a birthday card for the child are also enclosed. The following Sunday the names of those who have had birthday anniversaries during the past week are announced and a birthday token presented. Through these birthday collections our Sunday school supports four "My Mis-

sionary for a Day." Any additional funds are donated to other missionary purposes, mainly in the interest of children.

Screens vs. Private Rooms

Some churches are fortunate enough to be equipped with separate rooms for the various departments of the school, if not for each class. Our school is conducted in the church basement room which is also used for all other organization meetings and midweek Bible study. We are therefore obliged to do the best we can with the facilities we have. We have a number of screens built, 5x8 feet. They are made so they can easily be moved from place to place. These are used as division walls while the school is in class session, but the Nursery department have a room by themselves.

Flannelboard Talks, Film Strips and Slides

To give variety to what we term as the "General Lesson Period," we use the flannelboard, projector for film strips and slides, also a moving picture machine. Any of these makes an interesting closing period. We are now showing the Ten Commandments film, one commandment each Sunday, with the pastor giving the lesson.

Flannelboard material may be secured from various places, and with a little practice one of the teachers presents these visual lessons in an interesting fashion. The film strip and slide projector is also used to a considerable extent in classwork, and our movie projector is used for special occasions. We have used the slide pictures and film strips for our Easter and Christmas programs for the past couple of seasons.

Teachers' Meetings

We maintain a teachers' and officers' organization, holding one meeting each month. At these meetings free discussions of the affairs of the school are encouraged. We want all of our teachers and officers to have a part in building a successful Sunday school. At these meetings the pastor leads in a lesson topic and we try to keep these meetings from becoming stereotyped, and thus occasionally the movie projector is used as an aid in presenting the subject or to give the teachers a preview of some film to be purchased for our film library.

One meeting a year, usually in January, is a social meeting and the only one at which refreshments are served. These meetings are

hold in the homes of teachers or officers. The September meeting is our business meeting, when officers are elected and reports heard, because the Sunday school lesson year begins October 1st. This is also the beginning of our fiscal year.

As noted at the beginning, our first aim must be to bring our pupils to a knowledge of God, teaching them "all things." If any of these additional helps will increase interest among pupils and their parents, which is a "must" in every case, our efforts will not have been in vain. When all Sunday school workers, parents and church members, come to the realization that the salvation of souls is the one essential, our Sunday schools and churches will take on newness of life.

They Pass This Way But Once

By F. A. UDDEN

NEWBORN babies have a great deal to learn. They are beginners. Their learning process is guided by physical reflexes and emotional responses. Habits begin for the children immediately after birth. The early hours of their life, the first days and the first months of their living encounter influences and environment which are either Christian or non-Christian. The children pass this way but once. More fortunate are the beginners who have been given parents who recognize that their children are created in the image of God, and that their duty as parent-teachers is to nurture them in the love and abiding care of Jesus Christ.

God has given these beginners parents. They will be their *chief* teachers, but they will also be sharers with the children. How shall the beginners be directed? The first step is to determine certain goals. The goals for training a child in a home are more specific and numerous than to train a horse or an elephant in a circus. Of primary importance is the *spiritual growth of the child.* The beauty of the infant, his dependency, his responses to care, and his notices of lovely things in nature, all speak louder than words—if we, as par

ents and teachers, only listen. The first thing to remember is that they pass this way but once.

Wise teachers of little children believe that children must grow at their own pace according to the laws of growth, until at an age of understanding and discretion, they can make their own commitments without coercion. The child needs to be loved for what he is and loved for what he can become. Teachers must also believe that the guidance and care given the little child's spiritual development at any point are just as urgent and as delicate as at a time of major decision. The parent-teacher should provide the correct environment, watch for the child's readiness to move from one stage to the next, and help him to do it in a way that brings satisfactions to him and helps him establish good habits and wholesome attitudes. In that way there results a development such as God has admonished. It is a gradual developing of what He has given to the child so that he achieves the likeness, not of any human being, but of God Himself. The children pass each stage but once.

The teaching of religion is a seven-day-a-week business. It is a big business or a small business according as the parents live the Christian life or the non-Christian life. Whenever there are children in the home, there is a class to be taught, by word, deed, or thought. The parents are responsible first. Sunday school teachers supplement the home instruction during only one brief hour each week, except as impressions carry over and linger during the days of the week or longer, while parents are in command during the other one hundred sixty-seven hours of the week. Thirty of the hours can be subtracted from the one hundred sixty-seven hours to allow for public school instruction weekly, but even there the parents can be in command if they will but emphasize unmistakably the kind of schools they want their children to have.

A good example of what happens in teaching is shown in the incident where the church school lesson was on "God's Little Helpers." Said the Sunday school teacher, "What do you children do to help at home?" One little fellow replied earnestly, "I always run and get Daddy his bottle of whiskey when he gets home." How can the root which has begun to grow in Christian soil thrive if the home soil does not have the proper nurture? The Sunday school and the

home need to be a co-operative venture. Parents and teachers must learn their responsibility more concretely. The children grow day by day and they pass this way but once.

We, as teachers and parents, are teaching children by our attitudes, our manners, our tolerances, our speech, our self-control. We must never allow a mis-step. Only one of these mis-steps may erase the sincerity which prevailed in the mind of the child. Parents need to take an inventory of their Christian business in order to direct the beginners properly in their homes. Sunday school teachers likewise need to take an inventory of their Christian business. The question should be asked by each one, "Do I have any definite Christian experience which will qualify me as a Christian teacher?" "Do I pray for the children in my Sunday school class?" "Do I pray for my children in my home?" Teachers who do not pray for the children in their classes have no right to teach them. Parents who do not pray with their children and share their Christian experiences with the children can not expect them to become the Christian parents of the future. Listen to the children when they pray. Every parent, every teacher, can improve their prayers when guided by the simplicity and sincerity of the prayers of children.

How They Reason

Junior (at 9 a. m. last Sunday): "Dad did you go to Sunday school when you were a little boy?"

Father (smugly): "I sure did. Never missed a Sunday."

Junior (turning to his mother): "There now, Mother. Don't you see? It won't do me any good either."

The Junior in Church

By ELLATINE B. SCHULZ

APPROACH the remaining lessons in this quarter with a spirit of expectancy. Your attitude will be contagious. If you are vitally interested your class will work with eagerness. Together you will explore new trails in Christian growth.

Lessons 7 and 8 provide opportunities and materials that should make the junior conscious of his responsibility as a steward in the use of his money. As his teacher you may help him to "catch" the important principle of stewardship that God is the owner of all he possesses. He must be aided in seeing that a part of these gifts of God are to be used by him for the building of God's kingdom.

How is money important to the junior? In his daily life he uses money to pay for those things he wants for himself, to pay admission to the movies, and to pay dues to his clubs and scout troop. Often he has strange ideas about the money he brings to Sunday school and church every Sunday. Your suggestions about this matter may impress him and you may be responsible for setting the pattern of his stewardship life. Endeavor to develop in him a real desire to have a part in the work of the church through his regular, cheerful, and generous gifts. Discuss the meaning of these words and develop the idea of the separated portion. These suggestions are not only to be emphasized in lessons 7 and 8 but should be applied consistently week after week.

Educators agree that children learn best through doing. Your Sunday school offering should be taken up in a quiet and reverent manner and dedicated to the glory of God with an appropriate prayer or hymn. Help the junior to learn the offertory hymn used in the church service. Encourage him to practice stewardship by preparing his envelopes each week on Saturday evening when he will have time to think about the causes for which his money shall be spent. Tell him to read the message printed on the back of the offering envelopes. Teach sharing as a Christian virtue.

Allow time for questions and remarks on how our offerings help "Ourselves" in lesson 7. Permit

the juniors to prepare the frieze or poster suggested in the *Teacher's Guide* on page 31. Introduce a degree of competition to provide a compelling motive for learning the third section of the Explanation of the Third Article. By questions, pictures, or practical illustrations help the junior to know what the words mean before he memorizes this section.

The materials provided in lesson 8 are very extensive. Stress the work in which your congregation is most directly interested. Visual aids, especially a globe and picture maps, will make the causes represented by the other side of the envelope more attractive, personal, and impressive to the junior. If possible, follow the suggestions in the *Teacher's Guide* under "As the Juniors Arrive" or take an imaginary tour with pictures. To stress one particular cause you may exhibit miniature scenes of the country, display articles made or grown there and show letters from the natives or missionaries telling how the gifts helped them. This will take more preparation but it will help the class rejoice in the thought that they have a small part in helping others to know about Jesus. Creative activities, such as writing and dramatizing the story of a missionary offering, are natural outgrowths of stewardship teaching. For stewardship leaflets and other missionary helps write to the Department of Stewardship of your church body and to your Women's Missionary headquarters.

Who takes care of the business of the church? Some people think that the pastor does. Lesson 9 endeavors to develop in the juniors an appreciation of the important work of the councilmen and to arouse the desire to co-operate whenever possible. There is plenty of work for the junior boy or girl in our church. Help to plan and carry out some necessary worthwhile service projects after consulting the proper authority. Opportunities for activity increase the junior's sense of belonging to the church and produce joy in sharing in its work. Such guidance will help the junior to become active in the Christian fellowship and worship. Stimulate the work of the "Win One Department" by comparing it with that of the church's Committee on Evangelism, or the Good Will Committee. Encourage the junior to pray for the members of the church council and for other Christian workers. A suggested brief outline for guid-

ıce in building a prayer is: (1) 'raise (addressed to God), (2) Others (ask for someone else), 3) Self (ask for guidance), (4) Thanksgiving (for blessings received in Jesus' name).

Wouldn't it be enlightening to ıake a scrapbook for your congre-ation on "Workers Who Serve"?

Some people have peculiar ideas bout who should or who should ıot be members of the Christian hurch. In lesson 10 the junior vill be helped to understand that he church is a group of people vho co-operate to carry on the vork of the kingdom of God. Un-ler the heading "Using the Bible" ve find that, although the mem-ership of the early Christian hurch was made up of people rom many walks of life and had lifferent needs and abilities, they vere all alike in one respect. They vere all friends of Jesus. This nade them real friends to each ther. Friendliness among the nembers of our church has won thers to Jesus and makes us will-ng to do all we can in the work f the kingdom. Help the junior o realize that because of this riendliness and the desire to ren-ler some special service in God's ingdom certain auxiliary organi-ations have been formed within the church. Inspire the junior to seek the friendship of these followers of Jesus who are eager to express their love for Him and show kindness to each other. Seek the co-operation of the home as suggested under "Christian Acts for This Week" in the Teacher's Guide. Why not suggest that the family have a bulletin board or notebook to jot down things it can do to be helpful and friendly to other members of the church and win other friends to Jesus?

Now is the time to have your album about ready. Suggestions for it can be found under "Making Plans for the Session" in the *Teacher's Guide,* lesson 12.

The junior should learn from lessson 11 that those who truly worship God strive to live daily according to the teachings of Jesus. Stimulate discussion on daily Christian living by using the picture on page 68 in the *Study Book.* A good rule for Christian living is the memory verse in this lesson. It may be selected as a motto for the junior department. Use the material in this lesson to help raise the standards of the junior in living Christlike. Try to lead him to test his standards by the standards of Jesus. His answer to "Something to Think About" and "Try

These, Please" will show you where improvement is necessary. With the help of the Holy Spirit every difficulty and temptation to do wrong can be overcome. The following prayer has helped many to remain true followers of Christ:

"Come into my heart, come into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay;
Come into my heart, Lord Jesus.
Amen.

A visit to the home, school, and playground of your juniors will help you. When visiting the parents speak about the joy and the blessings of family devotions. Booklets for daily use may be purchased from your church publishing house and your pastor will gladly assist you in this matter. Perhaps you can guide the parents in selecting good movies for their children and give suggestions for other types of fun for the home and out-of-doors. When there is true co-operation between the church and the home the junior's church experiences become family experiences. You can help the parents to understand your church's plan for its children and see the value of church fellowship.

You can have an interesting story of the history of the Christian church if you have prepared an attractive album for lesson 12. Some of the stories suggested by the pictures may be reviewed. The junior is keenly interested in people who have done great things. Inspire him to be a loyal follower of Jesus through intelligent service in his own church. This lesson presents an excellent opportunity for the teacher to express his love for the Lutheran Church and to foster such love in the hearts of his juniors. Can you explain Luther's Coat of Arms to your class? Refresh your memory from the Explanation in the "Life of Luther" by Koestlin. You would also enjoy reading Ingeborg Stolle's "Luther's Life."

Provide more experiences for the junior to really practice Christian living. God works through people and the junior can share in the work of his church.

The last lesson in this course is planned as a review and exhibit of the work of the quarter. The junior has eagerly looked forward to this day. If the committees have planned well the parents present will rejoice with the class as they hear the story of the Christian church and particularly about our Lutheran Church, its worship

rvice; how the church members ct, and how the juniors may be etter worshipers and "doers of ne Word" because they under- and what to do and why they o it.

And now, dear teacher, before ou turn to the last page in this ourse evaluate the work of this uarter. Have you accomplished ne aims? Do the juniors under- and the meaning of worship and the church service? Are they more willing to serve God? Is there a closer tie between the church and the homes represented in your class? Does each junior feel that the Lord Jesus, His church and His class are depending on Him? Are you looking forward to further records of regular church attendance and continued interest in family worship and Christian living by your class?

"God's Helpers"

By CLARA LEUM

N THIS first unit of Primary Course 1, the summer quarter, e are studying about different eople mentioned in the Bible who ere God's helpers. The children adily learn how each one of these aracters was a real helper and n quickly describe what each one d.

More important to us, of course, the application of the truths in ese lessons for our own lives. In ch one, therefore, we should see it that the children have the portunity to make their own ap- ications for their daily living. hrough conversation we can lead e children to tell how they may tle their own differences of opinion without quarreling; how they may find chances to help care for little brothers or sisters in their own home; how they may pray to God at various times and for many different reasons, and how they have duties to others and to themselves in regard to their eating and drinking properly.

Thus by letting the children tell what they can do, not by your telling them always, can these lessons become so real to them that they live them and become doers of the Word.

* * *

In connection with the first unit there is the suggestion in the *Teacher's Guide* of making a book-

let entitled "God's Helpers." This idea can be used in such a way as to make the work very real to the children and therefore applicable to their own lives. It would be a good idea to have each child make his own booklet, thus allowing him to have something to take home after the unit is completed, something which he will talk about and explain to his parents or to his brothers and sisters. Since there are seven lessons on the unit, it would be well to have seven pages made for the booklet, one each Sunday. The first page will be made after the story has been told and after there has been a discussion of how we should forgive others who wrong us. Each child will be able to tell about specific wrongs which he should forgive. The teacher can then ask if each child would like to draw on a sheet of paper a picture of himself forgiving someone else who did something wrong to him. One child may use stick men to illustrate his idea; others may use more elaborate pictures. We should not expect any perfection in these drawings but rather encourage the child to draw in his own manner; we should be eager to get the child to express the interpretation of the lesson as it applies to him. For this first lesson there might be the title "God's Helpers Forgive" placed below the drawing. The child's name or initials should be placed on the back of the paper before the teacher collects the pictures which will become the first page in the booklets. For drawings on the following Sundays the captions would be written near the bottom of the page as indicated in the Guide: "God's Helpers Are Friendly and Kind," "God's Helpers Pray," etc. The smaller children may have to have help with these titles and will perhaps copy them from the blackboard or paper but the older ones can write them without much help. After the seven Sundays the teacher will let the children bind their seven pages into booklets by stapling them together or by punching holes through all the sheets and the cover and then tying a cord or a ribbon through the holes. Colored sheets of paper may be used for the covers which the children will want to label "God's Helpers."

On page 10 of the *Guide* we find a suggestion for the dramatizing of Jacob and Esau. This suggestion is a good one and we wish to enlarge on it. We should perhaps make more use of dramatization in our work with little children than we do, since it is a natural

way of expression for them. When we are ready to begin the dramatization work we might ask this question: "Would you like to play this story today?" Since the children have already heard the story, they are now familiar with it and can therefore help plan the playing of it. We might ask, "What do we need to play this story?" "Where will Esau live?" etc. After the children have selected where each part of the story will take place, who will take the part of each character, etc., let them begin. The children should decide on what is to be said and what is to be done throughout the dramatization. When there are long pauses or difficulties of any kind, we may ask questions to bring out the ideas, thus letting the children decide what is said or done next. The dramatization serves to review the story, it makes it clearer in the child's mind than if it were just told to him, and it helps the child's freedom in speaking in the class. Several of the stories in the unit may be dramatized in this manner.

On page 42 of the *Guide* we read the suggestion to stress the thought that the heavenly Father wants all people to learn about Him and His love. This is an opportunity for real work in each of the classes, work to bring more children into the Sunday school where they may learn about Him and His love. There are many ways of going at this problem and a few suggestions will be given here. The teacher might first ask her pupils if they know some children in their weekday school or some near their home who do not go to any Sunday school. She should allow the children to talk about this rather freely for a little while and then ask them if they will invite these boys and girls to come with them to Sunday school next Sunday. Some will come. Then these children must be made to feel at home by being told that everyone is glad to have them there. They must also be allowed to take part in the classwork as much as they wish even if they are visitors. Their names and addresses should be recorded and they should be invited to become regular members of the class. The teacher should secure the names and addresses of those who did not come in response to the children's verbal invitations and let her pupils send written invitations to them as suggested in the previous lesson. Later, she might invite them either by telephone or by calling at their homes.

Children Will Attend Church

By ELSIE S. LINDGREN

AS WE READ the gospel stories, we are given many vivid pictures of Jesus walking from place to place in His ministry, often followed by the eager, curious, and adoring children of the towns He approached. Some children were brought by their parents to secure His blessings. But others came of their own accord. St. John tells of the little lad in the crowd of listeners who offered his basket of loaves and fishes to Jesus. A child's lunch basket, wholeheartedly offered, miraculously fed the multitudes. Children needed no urging. Where Jesus went, they could not help but follow. His love was a magnet to draw them to their Father in heaven.

Yet, today, when we look about us in our church services, the children are not there! At least this is true in most churches, though there are exceptions. Here and there we may see one or two sharing the service with parents. Up front we may find a few teachers who are the rallying point for several more little ones whose parents are absent. Of course, the catechetical class, suddenly aware of impending adult responsibilities, self-consciously occupies another pew. But the eager hordes of boys and girls who a few minutes before taxed the Sunday school rooms in their thirst for stories about Jesus and with their desire to express their love for the heavenly Father, have vanished. They are not here to share in the main worship service of the day. Why?

Many reasons are proffered. Some parents don't attend themselves. Of those that come, many do not make a habit of bringing their children. Yes, this much is obvious. But the children have come to Sunday school, willingly and usually with great enthusiasm. Why don't they stay for church service?

Why is their enthusiasm lost in the few minutes separating Sunday school and the church service? Parents complain of the unwillingness of children to go to church. Must we only resort to stern commands, then, and dictatorial pressures? Might not such an unwilting presentation of church attendance as an onerous duty be harmful to the developing spiritual life?

We can't stretch a young shoot into a tree by tugging!

Only by working together constructively can Sunday school teachers and parents cope with this problem. Each child is an individual soul entrusted to the care of the parent and accepted for guidance by the teacher. Each child needs all the patient and understanding love and nurture that we parents and teachers can command through prayer, study of God's Word and world, and the consideration of child nature. Example and precept are invaluable. Children learn much by imitation. But this must be augmented by a conscious effort to arouse the child's own interest to such a degree that he wants to participate in the service. He must be helped to find a meaningful and satisfying experience in congregational worship.

For the very young child, the nursery school session, which cares for tots while the parents are in church, has proved its value. The child from his earliest memory learns to associate Sunday with church. And his experiences are happy ones. The rudiments of worship, at his own level, are made a part of his life. As he grows older he can develop naturally toward the goal of wholehearted worship at the adult level.

In some churches, on the special festival days, especially Easter, the Sunday school worships in church as a group, foregoing lessons on that Sunday. The children invite their parents. The junior choir sings and the children have an opportunity to participate in a "grown-up" service in which they predominate. They enjoy not being walled in by the ranks of towering adults! Such services give the children the confidence of familiarity, which is needed to arouse awakening interest.

For it is the child's own inner life that is the focal point in this problem. His needs are not always obvious. We take too much for granted, and the child is left floundering in confusion. He becomes disinterested and stubborn. So we must work with the child, and encourage his growth by providing for his needs.

We all know the contagious enthusiasm with which the junior age child expresses his widening interests. If we truly arouse that enthusiasm in Sunday school, not only will he bend all his energy toward participation in the church services, but he will make his entire family very church-conscious. Mother and dad, brother and sis-

ter will be bombarded with questions and reminded of knowledge half forgotten or long taken for granted. A junior gives himself completely when he gives. To arouse this healthy response, and provide for the great spiritual growth which it makes possible, is one of the desired outcomes of the lesson quarterly, *The Junior in Church.*

If the parents can be urged to read, with the child, the wealth of material presented in this lesson book, and share his growing curiosity and awareness, church attendance will no longer be a problem. The Order of Service and acts of worship are channels through which adults worship God and receive the guidance of the Holy Spirit. But these are unusual experiences for children, and practically empty as yet of personal meaning. To translate them into terms which the child can understand is to make them meaningful acts in which the child can participate with understanding. He develops an appreciation of their sacred value through repetition. Step by step, the lesson plans try to achieve this goal. Every lesson interprets some new aspect of our worship service. Its dependence upon the customs of the early Christian Church is traced in Bible references. The attentive junior can't help but be impressed by the significance of the church service and the importance of the part he can take in church activities as a junior.

His curiosity is aroused by the ancient symbolism of the church. (We "grown-ups" often accept it with an almost indifferent sophistication.) In these lessons it is decoded for the junior. And with this new knowledge he is ever more attentive to his surroundings. The crown and cross, the candles and inscriptions have become rich and significant reminders of our beloved Saviour. New and unfamiliar symbols challenge his imagination. There are probably symbols whose deep interpretation is only half remembered by the parent. What a wonderful experience in sharing and growth, parent and child may have in common, interpreting such symbols, and seeking out their history!

The church hymns are not always easy for the children to understand nor are they sung to familiar melodies. So the lesson quarterly introduces the junior to the wide field of church music. The Book of Psalms is studied as an ancient Jewish hymn book; songs

f praise chanted in the temples to he accompaniment of musical instruments, to glorify God. An appreciation of our beautiful and meaningful hymns is then developed. Again the accent is on the use of the children's talents in the ervice of God.

Through other lesson material, he child is also introduced to the usiness organization of the church. A feeling of close personal responsibility is developed toward the upkeep and even some improvement of the church property; for instance, repairing old hymn books. All juniors are surely by this time speaking proudly of *My Church!*

The effective presentation of this vital Study Book, *"The Junior in Church,"* can not help but light the spark. The flame is kept burning only by sympathetic parental guidance. Both parent and child must come to feel, as it is written in the Lesson No. 13, "Church is the right place for Christians to worship on Sunday. In Sunday school we learn the things that help us to worship at church service." Then, at last, we will find that children will attend church.

Purposeful Planning

By BIRDINE PETERSON

UNDOUBTEDLY you have already started plans for vacation church school in your parish. As you continue preparation for his important phase of Christian education use the following check list* as a guide in effective planning.

Check each item as the work is completed:

____1. *Past Records.* Examine records from previous years and plan to use again helpful suggestions found therein.

____2. *Resource Materials.* Study carefully bulletins and pamphlets relating to the vacation church school. (You will find valuable information in *The How of*

*Suggestion for check list taken from International Journal of Religious Education, April 1947.

Vacation Church School and *Vacation Church School Briefs* obtainable at International Council of Religious Education, 203 North Wabash, Chicago, Illinois, and *The Vacation Church School: A Guidance Manual,* from the Board of Parish Education, 2445 Park Ave., Minneapolis, Minnesota.)

____3. *Committees.* Set up the necessary committees and see that they are functioning efficiently. (You will want to include the following committees: Promotion, Registration and Attendance, Materials and Curriculum.)

____4. *Staff.* Investigate various sources for teachers and workers: public school teachers, church school teachers, qualified college students, parents, etc.

____5. *Teacher Training.* Make adequate plans for training teachers. Encourage them to attend the vacation church school institute in your area if one is provided. Enlist the service of an adept leader in training the staff and in helping them plan and prepare their work.

____6. *Course of Study.* Use Lutheran materials approved by your Board of Parish Education. (Consult Vacation Church School Supplies Catalog of your publishing house.)

____7. *Curriculum.* The curriculum committee must be aware of the opportunities vacation church school affords in study, worship, related activities, service projects, art and music.

____8. *Materials.* The person in charge of ordering supplies should have *all* materials on hand the *first* day of vacation church school.

____9. *Promotion.* The promotion committee must make use of many effective means of publicity. (Home visitation, neighborhood canvass, telephone, posters, bulletins, letters to parents, advance enrollment, radio, newspaper, etc.)

____10. *Budget.* Prepare an ample budget and plan how to secure funds. (Such a worth-while program should be financed, partially at least, through the church treasury.)

____11. *Transportation.* Make plans for transporting children when and where this is necessary. (Seek co-operation of parents.)

____12. *Evaluation.* Evaluate the results of the vacation church school and conserve its values by filing records and reports, following up new pupils and suggesting to parents methods of transferring learnings into home life.

A well planned vacation church school gives opportunity for turn-

ng the leisure hours of our boys and girls into worth-while and asting experiences in purposeful Christian living. Let us make every effort to give our children this splendid opportunity.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

To Promote the Cradle Roll Department. Christ Lutheran Church (E. L. C.) on Capitol Hill, St. Paul, Minn., has maintained a Cradle Roll Mothers' Club since 1943. Only mothers of children baptized in the Lutheran Church and under the age of six are eligible for membership. The advantages of these limitations are (as described in *The Lutheran Herald):* the more common interests of such a group, making program planning easier; and also the fact that the mothers of school age children would likely wish to serve in the work of the Ladies Aid.

Membership is automatically terminated when the youngest child becomes six years of age. Termination takes place twice each year as follows: at the July meeting, for members whose children reach six years of age during the period January 1 to July 31, inclusive; and at the December meeting for those from August 1 to December 31, inclusive.

The purposes of the club are:

(1) To study the principles of Christian training of children in the home and to acquaint the mothers with available material in the field of Christian literature for children. The club maintains a small circulating library, and short reviews on the books are given by members from time to time.

(2) To maintain the nursery during the 11 o'clock Sunday service. Two members are assigned to conduct the nursery each Sunday.

(3) To encourage the enrollment of children in the Women's Missionary Federation Cradle Roll, which is working for Alaskan missions, the annual fee of one dollar going to this cause.

The Cradle Roll chairman and her workers are expected to call on parents of new babies, give them baptismal certificates, explain

the enrollment of the baby in the Cradle Roll, and to invite the mothers to the club meetings. In addition to the serious work of the club, the enjoyment of the fellowship and common interests of the members is provided for at all the meetings.

* * *

An All-Lutheran Youth Institute. The Lutheran Youth Leaders Council will sponsor an all-Lutheran youth institute at Valparaiso University, August 26 to 29, this year, for the twofold purpose of interchanging ideas on youth work and of training youth leaders in various groups. Participating in the institute will be the Augustana Synod, the United Lutheran Church, the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, the Danish Lutheran Church, the Lutheran Free Church, the Missouri Synod, the Slovak Synod, and the Finnish Suomi Synod.

* * *

Religion in Public Schools. Dr. Erwin L. Shaver, director of weekday religious education of the International Council of Religious Education, recently told the National Lutheran Council: "It is time we explored as well as talked about the possibilities of teaching religion in and by the public schools. Regardless of the outcome of present and possibly later court battles, weekday religious education faces a turning point. The year ahead will decide whether the central concepts on which our work is based are sound and are to be accepted not only by the church leaders, but by religiously minded citizens generally.

"Weekday religious classes are being held in 3,000 communities throughout the country. Enrollment has doubled in the past five years and now stands at 2,000,000. Requests for setting up similar programs have come from Hawaii, the Philippines, Hungary, Canada, Australia and New Zealand."

* * *

Results Very Satisfactory. Washington, Ill., has had released time religious education in the public schools for twenty years. The Lutheran pastor, Carl D. Kammeyer, says: "After observing the results for many years, we know the value of this work is tremendous. It has created a religious consciousness in our area. It has unified our community church work in a most wholesome way. It has helped our Sunday schools in that we have contacted unchurched children whom we were unable to reach

herwise. It has stimulated reli-ous growth in our own children. he evidence is to be found in the nday school classes, catechetical ork, and Luther League.

"We are happy for the increased terest in the work as a whole r we know it is a move in the ght direction and will constantly dound to the welfare of the chil-ren and to the glory of God."

* * *

After the Sowing, the Reaping. he American Lutheran Church as taken a very active interest in ie Sunday school enlistment pro-ram, and now is beginning to see ie results of the labors laid down house-to-house visitations and issionary surveys. The Amer-an Lutheran Church, Beatrice, ebraska, reports that twenty-five ildren are on a "waiting list" to roll in its Sunday school. At esent there is no room to accom-odate them. All are anxiously vaiting the completion of the new urch now in process of building, that the Sunday school may be le to properly carry out its pro-am.

St. Paul's Lutheran Church American Lutheran) of Cleve-nd, Ohio, reports that it received er 100 children into the Sunday hool during the past year.

Building the Vacation Church School

From page 2

cessful school is due to the fine Christian spirit of the teachers, their interest in the children, and then presenting the material at the level of the children's understanding.

Homer Mattson: I would suggest the solicitation of the co-operation of the parents through a telephone committee, and I feel that providing transportation is very important, especially for very young children.

Mae Peterson: Could we try advertising through the use of sound trucks on the streets within the area of the school? Vacation school is essential since as much work can be accomplished in two weeks as can be given in many months of Sunday school time. More is likely to be retained since the continuity is not broken as it is in the Sunday school. I think the vacation school should be held immediately following the close of the public school.

Gladys Johnson: Visual education is most important. This includes not only motion pictures and slides, but flannelgrams, pos-

ters, and good printed matter as well.

Ruth Stone: I feel the transportation problem is important since it would enable some children to come, who otherwise could or would not. Sometimes we can reach children from unchurched homes.

Signe Swanson: The past progress of any school speaks well for itself and the children become its best advertisers. If material is presented interestingly the children will want to attend.

Gustave Johnson: I am led to believe that child participation and discussion is very important. I like to see handicraft with a purpose, and dramatization and map work for the older children.

Pastor: Thank you, teachers. We have before us a good number of suggestions, and there are more that could be offered. But on the basis of these let us activate our plans for this year.

In each of our committees let us follow through on what has been proposed so that not only attendance, but also the experiences of the pupils in our classes shall be as helpful as possible.

Now the committees are the following .....

Room!

From page 8

The comfort of teachers and classes is a "must." Sunday school staffs are realizing more and more how adequate chairs, tables and lighting are essentials to the best work. Some congregations, especially smaller ones, may find their space limited for setting up tables or for placing them in a good location where there is adequate light and ventilation. Under such conditions folding tables are best. These can be stored away, so that when they are not in use, will not clutter up the room. It is not necessary to have very much space, for if the teacher can gather her class about her at a table she can be in a corner of a larger room shared by others and still not disturb them or be distracted by them since she need not talk very loud. If classes are small, the teacher can better hold the attention of all of the pupils.

In the writer's Sunday school, though at present the classes are not at all too large to handle, they were divided so that each teacher has no more than 7 to 10 pupils. This makes for a compact unit. Even though four classes must meet in the church auditorium at present, there is not too much dis-

action, for these are the older ildren and adults. Wherever pos- ble, of course, smaller children ould be isolated. They are more sily distracted and also cause ore disturbance. Smaller classes lso can aid in solving the problem f teacher absences, since when ecessary the divisions of a class an "double up" on a particular unday without calling in substi- ute teachers that are unfamiliar ith the work that is being done or—a totally unprepared teacher.

Finally, an inviting classroom is a further desirable feature. A clean room, one in good repair and nicely painted is in itself inviting. Religious pictures (Plockhorst, Hoffman, etc.), rugs, draperies (now that we are again able to buy the colorful paper draperies at such a nominal price this should be a simple matter)—all these give the rooms that needed cozy touch, especially for the younger child.

Fear and Its Effects

By JANETTE STEVENSON MURRAY

Issued by the National Kindergarten Association

I WAS in one of our parks last summer when my attention as attracted to a well-dressed oman with her two little boys. ne was about three years old, and kept running away. Finally, in asperation his mother shook him, ying, "If you don't stay beside e, I'll throw you into the bear's t and the bear'll eat you up."

Another distraught mother, hen in a big hotel, silenced her treperous son with, "Now, you ake less noise or I'll go away and ave you here alone."

I was in a store one day when a woman, whom I knew to have had a good general education, came in with her three-year-old daughter. Soon the child began handling things on the counter. "Don't do that!" exclaimed the mother, "or the man will put you in the cellar."

Threats about the *bogey man* have, we hope and believe, gone out of fashion. These other threats, however, are still used, causing positive terror when the child first hears them; and the shock that ensues is never overcome—except

in cases of a radical change in the mental outlook — even though he soon learns that his parents have no intention of doing as they say.

A child should never be punished by being shut in a closet or dark room, never forced to do anything he greatly fears. As much as possible, fear should be kept out of the little child's thought. If he is afraid to go up to bed alone, attention should not be called to the fact, but someone should go with him through the dark hall and shadowy stairway, to encourage, befriend him, and make him happy, so that he will forget his fears.

The use of fear in disciplining should be strenuously avoided. A frightened child is cramped and handicapped by lack of confidence, by chronic anxiety, and morbid dread. He has little desire to use his powers or to assert his ability.

Here is a notable instance. From the time Martha was three months old, she had been so severely punished by her mother that she had grown into a thin, nervous, secretive, fear-haunted child. She had always been restrained—never allowed to talk freely or to give vent to her feelings—so upon entering school she would not open her mouth. She knew how to read, but she would not read aloud. The teachers knew she could read, because they noted her interest when she thought herself unobserved.

An aunt and a neighbor went to call on her teacher, who, upon hearing the story of Martha's life, became especially interested in this pupil. Since then, persistent kindness and encouragement at school have helped the child to overcome some of her fear. She now reads aloud in class, and the teacher is planning to have her read before a visitor as soon as she is willing.

Another timid child became so frightened when spoken to by a rather stern teacher that he *could* not read. His mother went to see the teacher and told her that the boy was affected in somewhat the same way by his father's austere manner and gruff voice. The mother said, "Tom's throat fills up and he can't read. Try a little gentleness and praise; he will then get rid of his fear and be able to read." The teacher tried this. It worked out just as Tom's mother had said it would.

If we inspire children with a feeling of confidence, this will help them to develop naturally and to take the first steps toward the habitual desire to do the right things. Fear paralyzes; confidence bestows freedom, the foundation of success.